A

SERMON

Preach'd before the Right Reverend

The Lord BISHOP of Exon

AND

The GOVERNORS of the Devon and Exeter Hospital for the Sick and Lame,

IN THE

Cathedral-Church of St. Peter, EXON,

On Saturday the 27th Day of August,

The Anniversary for the FOUNDATION of the said HOSPITAL.

By JOHN SLEECH, M.A.
Archdeacon of Cornwall.

To which is added

A brief ACCOUNT of the Rise, Progress, and present State of the Hospital.

Publish'd at the Request of his Lordship and the other Governors then present.

EXON:
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MDCCXLIII.

(1)

TO

Sir WILLIAM COURTENAY, Bart.

CHAIRMAN,

JOHN BASSETT, Eſq;
JAMES WHITE, Eſq; } Treaſurers,

AND TO OTHER THE

GOVERNORS

OF THE

Devon and *Exeter* Hoſpital,

This DISCOURSE

IS,

With all Reſpect,

Inſcribed,

By their obedient, and

Moſt humble Servant,

J. SLEECH.

Errata

Page 22 line 5 for This r. That
— — 25 — — 17 for Justifie, r. Satisfie
— — 27 — — 11 for Sacrifice, r. y Sacrifices

Eliza. Heath.

Luke x. 36, 37.

Which now of theſe three, thinkeſt thou, was Neighbour unto him that fell among the Thieves? (Ver. 37.) *And he ſaid, He that ſhewed Mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.*

A Certain Lawyer taking Notice of, and offended at, the Freedom with which our Bleſſed Saviour treated his Profeſſion, and that of the Scribes, whoſe Buſineſs it was to expound the Law, had no other Way, as he thought, of ſaving their Reputation, and drawing the People from him, than by expoſing *him* to them as a Reviler of the Law of *Moſes*, and a Setter-forth of ſtrange Doctrines. Full, therefore, of his own Knowledge and Sufficiency, he approaches the Great

Author of all Wiſdom, with this capticus Queſtion,
Ver. 25. *Maſter, what ſhall I do to inherit eternal Life?* Fair and plauſible the Requeſt, but the Searcher of Hearts knew his Deſign, and that he inquired not ſo much out of a Deſire to be inform'd, as in Hopes to *poſe* him whom he affected to call Maſter, or to lead him to ſuch an Anſwer as might contradict the Eſtabliſh'd Faith, and give an Handle of Accuſation againſt him. Our Saviour, therefore, to avoid this Snare, refers him to that Law, which he pretended ſo much Knowledge
Ver. 26. in, for an Anſwer. *What* (ſaith he) *is written in the Law? and how readeſt thou?* You that profeſs yourſelf a Teacher and Expounder of the Law, cannot ſure be ignorant in a Point of ſo much Importance: On which he repeated the two Great Commandments of loving God and our Neighbour. Our Saviour commended his Anſwer, and for the Sake and Inſtruction of all his Hearers, took this Occaſion to recommend thoſe Duties, when rightly explain'd, as the Subſtance of true Religion, and the only Means of
Ver. 28. attaining everlaſting Life. *This do*, ſaith he, *and thou ſhalt live.*

This, however, does not ſatisfy our captious Queſtioniſt. Conſcious, therefore, of his Neglect of the moral, and very confident of his exact Performance of the ceremonial Law, and willing to juſtify himſelf as an Obſerver of the one, and excuſe himſelf for the Neglect of the other, by a pretended Ignorance of
Ver. 29. the Object of it, he ſaid unto Jeſus, *And who is my Neighbour?* The over-weening *Few* acknowledg'd no

no Neighbour but of his own Kindred, Nation, and Religion; ſuch was the narrow Extent of his Benevolence, that the common Acts of Humanity, the giving a Cup of Water to a thirſty Traveller, or directing him to the right Way, unleſs he were a *Jew* or a Proſelyte, would be eſteem'd unlawful. *How is it,* ſays the Woman of *Samaria, that thou being a* Jew, *aſkeſt Drink of me, who am a Woman of* Samaria? *for the* Jews *have no Dealings with the* Samaritans. *John* iv. 9.

This being the receiv'd Opinion, the Lawyer imagin'd, perhaps, our Saviour could never give an Anſwer to this Queſtion, conſiſtently with *that* and his own Doctrines. Inſtead, therefore, of directly anſwering this inſidious Enquirer, he relates a moſt excellent and uſeful Parable, or (as the Learned *Grotius* thinks) a Matter of Fact, not perhaps unknown to ſome that were preſent: The Application of which is in the Words of the Text: And the Parable or Story itſelf, with ſuch Obſervations as naturally ariſe from it, will be the Subject of this Diſcourſe.

Never does our Bleſſed Saviour omit any Opportunity, from the moſt common Accidents, to raiſe ſome uſeful Leſſon of Inſtruction for his Diſciples, to remove ſome Error or Prejudice, to reform their Underſtanding as well as Lives. I might inſtance in many Places; but we need go no further than that we are upon. Inſtead of giving a direct Anſwer to the Queſtion propoſed, he chuſes to relate a Story, in which he might ſet forth, in the cleareſt and ſtrongeſt Light, a lively Picture of that unneighbourly and ungenerous Diſpoſiti-

on, which the *Jews* were then ſo notorious for. It was their Boaſt that they were *the Seed of* Abraham, the *Choſen People of God*; with them were the *Law* and the *Oracles of God*; from whence they fondly imagin'd it was below them to pay any Regard to Men of other Nations or Opinions; that it were a Sin almoſt to keep Company with a *Stranger* or a *Samaritan*, much more to relieve or aſſiſt them. Such a Repreſentation does our Saviour give of them, and makes even the *Jewiſh* Lawyer, whoſe Conceit of his own Knowledge and Underſtanding had put him on ſo unequal a Combat, confeſs it to be true and condemn it. Let us, therefore, attend to the Story.

A certain Man went down from Jeruſalem *to* Jericho, *and, returning home, fell among Thieves, which ſtripped him of his Raiment, and* (perhaps, enraged that he had nothing elſe for them) *wounded him, and departed, leaving him half-dead.* Here is an Object in the moſt pityable Circumſtances that can well be conceived. Such indeed as no one that was not diveſted of all Humanity, one would imagine, could hear of without being moved, much leſs behold without an earneſt Deſire of immediately relieving. Yet ſuch, it ſeems, there were, that could even ſee a Fellow Creature, in ſo diſtreſſed and forlorn a Condition, with no other Effect than to fly from it as faſt as they could. For we are told, that by *Chance a certain Prieſt came down that Way.* A fortunate Circumſtance, one would have thought, for the poor Traveller; one of his holy Profeſſion, ſure, will have Pity on him! But,

alas!

alas! it happened that he look'd on this as no Part of his Religion; for we read, that when he ſaw him, *he paſſed by on the other Side.* 'Tis not to be ſuppoſed but that he had ſome tender Feelings at this miſerable Spectacle; it muſt have given him a ſlight Concern; but Reaſons enough were ready to excuſe his farther Notice; which, indeed, Men ſeldom want for omitting *that* to which they have no Diſpoſition. He might urge the Danger to himſelf by ſtaying there, or the Neceſſity of proceeding on his Journey on account of his Function: With a kind Wiſh, therefore, it may be, he haſtened away to the Performance of it, little mindful, as has been well obſerved, of that divine Sentence, ſo often inculcated by our Bleſſed Saviour, *I will have Mercy and not Sacrifice.* *Grotius in Locum.*

The Prieſt then, void of Humanity, leaves the miſerable Object; and another, of a ſacred Character too, ſucceeds, and with no better Diſpoſition, a *Levite* (one of that Tribe whom we read in the Book of *Deuteronomy*, Chap. x. 8. *God had ſeparated to bear the Ark of the Covenant, and to ſtand before the Lord, and to miniſter unto him*, and *to bleſs in his Name*) when he was come near to the Place, went and looked on him. Had he only ſeen him at a Diſtance, he might not have ſuſpected his real Miſery, and ſo, without this Aggravation of his Cruelty, might have proſecuted his Journey; but he was ſtruck with the Sight, and Curioſity led him up to it. He ſtands awhile, and views, (with Compaſſion no doubt) the poor Man, laments his Misfortune, and who could do

other-

otherwiſe? But wanting that truly generous, that humane Diſpoſition, which ſhould have prompted him to afford Relief as well as Pity, left him, like the Prieſt before, and *paſſed by on the other Side.*

I make no Reflection here; but proceed, to a more amiable Example, and that in one, whoſe Religion had rendered his very Name odious to the whole *Jewiſh* Nation: A *Samaritan*, a Separatiſt from their Church, a Name of Scoff and Infamy, and, as ſuch, maliciouſly impoſed on our Bleſſed Saviour, (*John* x. 48.) Yet a Character drawn from one of this deſpiſed People does our Saviour uſe to confront the Pride and Cruelty of the unrelenting *Jew.* — We are not to imagine that there may not be illuſtrious Patterns of Virtue, even among thoſe whoſe Opinions we in general *abhor.* National and religious Prejudices are of all, the moſt injurious, and no greater Inſtance of a narrow and contracted Mind is there than to ſuppoſe there can no *good Thing come out of* Nazareth, no Inſtance of Virtue be among Men of Principles and Parties different from our own. Let us learn more generous Sentiments from the benevolent Redeemer of the World! —

— A *Samaritan*, I ſay, does he chuſe to ſet in Oppoſition to the *Jew*, nay to a *Jewiſh* Prieſt and *Levite*, the holieſt and moſt reverenced Name. After theſe Two had thus left the poor Man, weltering in his Blood, *a certain* Samaritan, *as he journeyed, came near to him, and when he ſaw him, he had Compaſſion on him,* ἐσπλαγχνίσθη, his Bowels yearn'd upon him. His Com-

Compaſſion was not ſuch as naturally proceeds from the Sight of any Object in extreme Miſery, which few can prevent if they would, but that generous and benevolent Principle, through which we ſee Diſtreſs, with an eager Deſire to help and comfort it. On the firſt Sight his Heart was moved with Tenderneſs. He went up to him, not out of Curioſity, or to enquire the Story of his Misfortunes, but to relieve them. He ſaw that he wanted immediate Aſſiſtance. A *Few* he was indeed; and his profeſſed Enemy: But ſhall that Conſideration prevent his doing that Duty he owed to God the Father of all? His Fellow Creature he was, and that is ſufficient to intitle him to his Relief, whatever Opinion or Church he might be of. He went to him therefore, *and bound up his Wounds, poured in Oil and Wine*, and, not to do his Work by Halves, ſets him on his own Beaſt, and leads him to a Place where he might be better provided for, *he brought him to an Inn, took Care of him*, and *paid for what he wanted*. Here, indeed, many would think his Charity might well end. He had taken him from his hard and lonely Couch on the Ground, ſtripped and wounded, and half-dead, dreſs'd his Wounds, and conveyed him to a Place of Eaſe and Refreſhment. But *he cannot* leave him here; he is ſtill an Object of Charity, and as ſuch ſtill to be regarded; therefore *the next Day*, his own Buſineſs no doubt requiring his Departure, before he went, he leaves a Sum of Money with the Maſter of the Houſe; and for fear that that ſhould not be ſufficient, and the churliſh Hoſt might turn him

him out before his Strength was perfectly reſtored, to compleat his good Work, he gives a farther Commiſſion, and departs with this truly charitable and generous Expreſſion, *Take Care of him, and whatever thou ſpendeſt more, when I come again I will repay thee. Which now*, ſaith our Bleſſed Lord, *of theſe three, thinkeſt thou, was Neighbour unto him that fell among Thieves?* Such is the Force of Truth, that even Pride and Prejudice are not able to withſtand it, and ſuch the native Beauty and Luſtre of truly good and generous Actions, that they need but be expoſed to be admired. The proud and ſelfiſh *Jew*, with all his national Prejudices about him, cannot withhold his Approbation from an Action like this, tho' done by one, whoſe Name he could not mention without Reproach, and whom, if he had ſhewn the ſame Regard to, he would, in the Opinion of ſome, have committed a Sin: *And he ſaid, he that ſhewed Mercy on him.*

Our Saviour might have condemned the *Jews* directly of their Pride and Uncharitableneſs; but this would have been far from a proper and effectual Method of convincing a People ſo ſtubborn and prejudiced; therefore he chuſes to convey his Reproof in a Parable or Similitude, leaving every one to make that Application, which Nature and impartial Reaſon never fail to extort, and which we are alway ready to acknowledge, when we ourſelves are unconcerned. The Lawyer heard the Story with Attention, the Difference of the Characters was too glaring to admit of

any Heſitation. Good and bad Actions have ſo natural an Oppoſition, that they cannot be miſtaken. A Man may *call* Light Darkneſs, and Darkneſs Light, but can never *take* one for the other. He confeſſes the Preference, and the Confeſſion has the Advantage of coming from himſelf. The Uſe our Saviour makes of his Conviction is to command *him to go and do likewiſe.* As much as to ſay, You have confeſſed that your Neighbour is not only one of your own Church or Nation, much leſs of your own Kindred and Family, but every one that needeth your Compaſſion, whether Friend or Foe, Stranger or Acquaintance, *Jew* or *Gentile*, the Deſpiſer or Obſerver of the Law, your Charity is to extend to them all: Go, therefore, and imitate this good *Samaritan*, and as he did to the *Jew*, do thou to him, or any one elſe whoſe Neceſſities ſhall require it.

From this inſtructive Leſſon of Holy Writ many uſeful Obſervations may ariſe, to all Chriſtians at all Times; and very pertinent to the Occaſion of this Solemnity. And

I. From hence we may obſerve (which indeed is the Scope and general Deſign of the Parable), that no one loſes his natural Right to our charitable Aſſiſtance and Relief, by being a Stranger, of a different Perſuaſion, or any other accidental Circumſtance. And that in a Moral and Chriſtian Senſe, Men are not ſo much Neighbours by living in the the ſame Community, ſpeaking the ſame Language, or profeſſing the ſame Opinions, (tho' theſe are proper Motives for their be-

ing ſo) as by doing all the Good they can to one another. The Prieſt and *Levite*, no doubt, look'd on themſelves as Neighbours to the poor wounded Traveller, he being a *Jew*, and probably one of their own City. But you ſee our Saviour makes the *Jewiſh* Lawyer confeſs, that a *Samaritan*, tho' a profeſſed Enemy, was much more ſo, and that becauſe he *ſhewed Kindneſs unto him.*

He then that would be a Neighbour in this true and religious Senſe, muſt be ready to extend his Beneficence to the Children of Affliction, however divided from him in Country or Language, in Practice or Belief. It is Mens Neceſſities that make them Objects of Charity, not their Agreement in Opinion, or our accidental Knowledge of them; and the mutual Relation that ſubſiſts between Men, obliges us all, as far as we are able, to mutual Acts of Benevolence and Love.

Now, altho' this Principle is ſo extenſive and univerſal, it cannot be ſuppoſed that the Practice can ever be equal to it; and therefore in *that*, ſome Limitation muſt be neceſſary. All then that is intended hereby is, that we are not to abſtain from doing a charitable Act, as we have Opportunity, on any of the Accounts before-mentioned; and becauſe it is impoſſible we can actually relieve all that want, or even thoſe that preſent themſelves to us, a Preference muſt be given to ſome; which St. *Paul* plainly allows of, when he bids us *do Good to all Men*, but at the ſame Time *with an eſpecial Regard to the Houſhold of Faith* — The

Gal. vi. 10.

firſt

firſt Objects, indeed, are thoſe in the *moſt immediate* Neceſſity. Such was the poor Wretch deſcribed in the Story recited above; ſuch the late unhappy Sufferers *, whoſe Caſe You have ſo generouſly conſider'd. Circumſtances being in other Reſpects equal, ſurely Nature gives a Preference to thoſe in whoſe Welfare we are moſt nearly concern'd, our Relations and Friends; and Religion to our Chriſtian Brethren, before thoſe that are Aliens from, and Enemies to, the Name of Chriſt. Tho' even theſe are far from being excluded by the Chriſtian Law, being of the ſame Nature with us, Children of the ſame God, and capable of being Partakers of the ſame Promiſes and Inheritance.

But to apply this Obſervation: Many of the Perſons relieved by *this charitable Work of ours* will be Strangers, no doubt, to the greateſt Part of us; and it may be that Some may *want* an Opportunity of recommending any to it. Neither of theſe Conſiderations, I hope, will weigh with any one to think his Alms unprofitably beſtowed, ſince he is thereby the happy Inſtrument of Relief to a Number of his Fellow Creatures; and their being Strangers to him cannot alter their Nature, or make them leſs Objects of Charity. If none of thoſe with whom he is more nearly concerned have had Occaſion for Aſſiſtance here, he, with them, has the greater Reaſon to thank God for it; but, ſhould they have, he will with

* This was preach'd ſoon after the Fire at *Crediton*, for which there was collected immediately in *Exeter* upwards of 600 *l.*

Pleaſure find, that, by *a trifling Expence*, he has it in his Power to afford them the moſt effectual Relief.

II. As we learn from this Parable the proper Objects of our Charity, ſo do we likewiſe the Meaſure and Proportion of it; which may be a *ſecond* Obſervation. You obſerve that the good *Samaritan*'s Compaſſion failed not to the unhappy Object as long as he continued ſo, that he *perfected* the good Work he had undertaken, and never left him whilſt his Aſſiſtance was wanted. This is doing Good to the Purpoſe, and giving true Worth and Value to our good Works. It was a great deal that the *Samaritan* did; but I muſt add, had he done leſs, his Charity would have been ſo far defective, that is, he would have omitted to have given that Relief to a Perſon in Diſtreſs which he had both Opportunity and Ability to give, and would, therefore, have been ſo far guilty of a ſinful Omiſſion. The greater Part of his Reward for undertaking ſo good a Work would have been loſt by his leaving it unfiniſh'd.

This is a Caſe that deſerves much Notice, becauſe Men are too apt to content themſelves with the loweſt and ſmalleſt Acts of Charity, and to think they have done a *great deal* if they have done *any thing:* Whereas Charity, ſuch as St. *Paul* deſcribes with ſo much
I. *Cor.* xiii. divine Eloquence, and ſuch as it becomes every Chriſtian to adorn himſelf with, is of a *progreſſive Nature*, leads Men from one Act of Kindneſs and Benevolence to another, and ſo far from being ſatisfied with beginning a good Work, that there is no Reſt, no Peace, 'till it is finiſh'd. Then only does the

the charitable Man look with Complacency and full Satisfaction on his Works, when, like his Almighty Creator, whom he moſt nearly reſembles, he ſees, and can pronounce them *very good*, that is, *Gen. i.* compleat and perfect. He knows no Place to ſtop at whilſt he has it in his Power to go on: For what Stint or Limit ſhall he fix to his Labour and Love, who knows his Reward to be without Bounds and without End? How can he be *weary of well-doing*, who is aſſured that what he *ſoweth he ſhall reap*, and that the Meaſure of his Charity, be it ever ſo large and abundant, will be *meted to him again*, *preſſed down*, and *running over*, at the Great Day of Retribution?

As this Conſideration has prevailed with many not only at firſt to put this uſeful Deſign in Execution, but alſo to go on with the ſame Chearfulneſs to ſupport it at a certain annual Expence, ſo, I flatter myſelf, it will be ſufficient to bring thoſe to our Aſſiſtance, who, not perſuaded of the Practicableneſs of of this Deſign, have waited to ſee the Effect of it, as alſo to confirm *them* whoſe Concurrence we have already had, and to prevent their being eaſily prevailed on to depart from us. Men ought to be very ſure, that they have a *juſt* Pretence for withdrawing from, or not joining their Hands to, a Work ſo uſeful to the Poor and Diſtreſſed, and of Conſequence ſo acceptable in the Sight of God; and it ſhould not be every *little Party Suggeſtion* or *ill-natured Suſpicion* (from which the beſt Human Deſigns will never be intirely free) that ſhould make them out of Humour with it, ſince,

ſhould

ſhould there be any Ground for *them*, by their Preſence, their Counſels, and Countenance they may help to prevent the ill Deſigns of Any, and to continue the good Effects of *this Charity* to thoſe that need it.

III. But 3dly. As it is almoſt impoſſible, that Men ſhould not ſee the Obligation they are under to Acts of Beneficence and Charity, conſidering all the Motives and Arguments that both Religion and Nature do ſo powerfully urge on them, it is much to be feared that they flatter and impoſe on themſelves with ſome vain *Plea* and *Excuſe* for their Omiſſion of them. The Unavailableneſs of any, where there is an Opportunity of doing Good, is a third Obſervation I intend to raiſe from this Story.

The *Samaritan* might have uſed (as we ſuppoſe the Prieſt and *Levite* did) ſeveral very plauſible Reaſons for not undertaking ſo hazardous a Work. He had, no doubt, as well as they, Buſineſs of his own, was on a Journey, and in Haſte to finiſh it, by *himſelf* could do but little for one in ſuch a Condition; and what Obligation was he under to put himſelf to any ſuch Difficulties for the Sake of a *Jew*, a declared Enemy, one of a different Sect and Party? Such, and other Reaſons of the ſame Kind, he might have uſed: And trifling as they may well ſeem, one may venture to ſay, that much *lighter* than theſe have often *Weight* enough to fruſtrate many a good Deſign. Beſides all this, it would not have been known; and as that would be a ſufficient Reaſon for a *good* Man to have undertaken it in hopes of being rewarded by him *that ſeeth*

ſeeth in ſecret, ſo is it to a bad one an Encouragement to the worſt and moſt cruel Actions. An ill Man, no doubt, may perform many a good Action, but then it is with a View to ſome preſent End, his own Glory or Intereſt, *and, therefore*, you may be ſure he takes no Notice of any Opportunities of doing Good where that End cannot be anſwered, and he thinks he ſhall loſe nothing by the Omiſſion; whereas the former, as in the Example before us, tho' he might have paſſed by this miſerable Object *unobſerved*, conſiders that his Witneſs is in Heaven, and that There he muſt give Account for ſo culpable a Neglect: There, he knows, no artful Diſguiſe, no vain Plea or Pretence, will ſerve his Turn: That neither his own Danger, or the Urgency of his Affairs, nor any other Excuſe that might offer, can, with any Effect, be pleaded before that Tribunal, where the Secrets of all Hearts ſhall be diſclos'd, and Men condemn'd or acquitted, according to their *real* Intentions, Powers, and Capacities.

Learn we from hence to deal ſincerely with ourſelves, and to be very careful that we are not too eaſily impoſed on by our own, as well as the Artifices of others: That we weigh well our Abilities with our Opportunities of doing Good, and our actual Performances with them both. God, we may be ſure, is not to be deceiv'd, however Men may; and, therefore, let us deal fairly, and do the beſt we can, and then God will accept it, whether it be little or much. All Men have ſome Power of doing Good, even the *Pooreſt* may, in many Inſtances, be greatly inſtrumental

mental to the Relief of others. The Want of Money, or Beaſt, or Medicine, could not have excus'd the Prieſt and *Levite* in this Story, for leaving this miſerable Object with ſo much Inhumanity. For could they yield him *no* Aſſiſtance, tho' they fell ſhort of the *Samaritan*'s? Could they not bind up his Wounds, tho' they had no Wine or Oil to pour into them? And could not they have convey'd him to a Place of more Eaſe, tho' they had no Beaſt to carry him thither? It is every Man's Duty, therefore, to conſider, what lies within his own Reach and Ability: And in whatever Degree he can contribute to the Eaſe and Comfort of his miſerable Neighbours, ſo let him be ſure to do, as he expects to be dealt with himſelf, ſhould he fall into the ſame ſad Circumſtances, (which conſidering the various Accidents and Uncertainties of Life, even the Greateſt of us may) or hopes finally (which all of us I preſume do) to be rewarded of God.

A fair Occaſion this Obſervation gives me of examining more particularly ſome of thoſe Excuſes that Men, we may ſuppoſe, make to themſelves for their little Aſſiſtance in Works of this Nature. The Chief of all is, that 'they cannot afford it, their Families 'are great, Trade decays, and Taxes increaſe, or if 'they can now, they don't know how long they ſhall 'be able. As to the firſt, tho' a competent Proviſion for thoſe that belong to us, and ſuitable to that Rank we bear in the World, is not only a natural but a religious Duty, and nothing therefore inconſiſtent with it can be here required, yet there is, ſurely no Man that

that conſiders all the Promiſes of God to theſe Works of Charity, and his Threatnings on the Neglect of them, but muſt think there is ſomething ſo peculiarly neceſſary in theſe Duties, that no Occaſion of his own can ever abſolutely excuſe the Omiſſion of them. It was an Obſervation of *David*'s that he had never ſeen the *Righteous forſaken*, or his *Seed begging their Bread*; and one may venture to affirm, on his Authority, that no Man's Family will ever ſuffer on account of his Charity; managed, I mean, with that Prudence, and within thoſe Bounds, that Reaſon and Religion preſcribe. It muſt be Want of Faith in any one that thinks ſo; becauſe God Almighty, with the wonderfulleſt Condeſcenſion and Goodneſs, is pleaſed to accept what is ſo given as *lent unto himſelf*, and alſo has promiſed *to repay*. So that a Man's Alms is the beſt Proviſion he can make for his Family: It is deriving on them the Bleſſing and Protection of God; which, ſtrange as it may ſound to the ſordid Worldling, is of infinitely greater Value than Lands or Houſes, or any other Treaſure. Nay, it is *that* by which alone theſe can ſo much as be called *Goods*. If this Conſideration, then, ſtands us in no ſtead, much leſs will the other, the *Neceſſities* and *Hardneſs of the Times*. For if temporal Bleſſings are annexed by the wiſe Order of Providence to the Practice of this Duty, as it ſeems they are, what in Prudence can a Man do better to remove theſe Preſſures, and mend his Circumſtances? Does he think to ſucceed in his Buſineſs or Profeſſion without the Bleſſing of God, and does he expect to obtain *that* without Obedience to his Will? A much

Prov. xix. 17.

better Senſe has appeared in this Place, where, notwithſtanding the Complaints of this Kind, Charity has been obſerved greatly to have increas'd within theſe few Years; an Inſtance of which we reflect on with great Pleaſure in *a late Collection*, much larger than on an * Occaſion of the ſame ſad Nature, when you were in a more flouriſhing Condition. Wiſely have YOU done in providing this good Security to yourſelves, and engaging Heaven to reſtore our Peace and *Tranquility*, by *ſhewing Mercy to the Poor*.

But let the Caſe be as bad as it is repreſented; have we no other Way to retrench our Expences than by this? Shall our Charities be leſſened becauſe the Occaſions of them are increaſed? This were very preposterous. — Look we well, therefore, if we do not ſtill indulge ourſelves in many vain and needleſs, not to ſay ſinful Expences, and whether in general by a greater Frugality (the Mother, as it is well deſcribed, of many Virtues) and ſaving in ſome Particulars, we might not ſtill, poor as we are, be rich in good Works? If this ſhould be the Caſe, the Ground and Force of this Pretence is quite removed, were it not true alſo what the wiſe Son of *Sirach* has obſerved, that *Treaſure thus laid up according to the Commandments of the moſt High ſhall bring us more Profit than Gold. It ſhall deliver us from all Affliction, and fight for us againſt our Enemies better than a mighty Shield or a ſtrong Spear.*

Eccluſ. xxix. 11.

The other Plea I mentioned was the Fear of wanting themſelves. Men, ſay they, are very willing to aſſiſt their

* The Fire at *Tiverton*, *Anno* 1731.

their poor Brethren, but are afraid leſt they ſhould ſtand in Need of the Aſſiſtance they give: Things are ſo uncertain, liable to ſo many Accidents and Calamities, that they muſt look to *themſelves*, and provide the beſt they can againſt them, and therefore cannot give to others; whereas in Truth the Conſequence is juſt the Reverſe, and therefore they ſhould give to others; that is, indeed, to God; for ſo is he pleas'd to accept it. And can they think their Treaſure ſafer in any Hands than his, in the Hands of fallible Men, in periſhing Bags and Cheſts, than with him who is eternal Truth, and Power, and Juſtice?

In the Law of *Moſes*, tho' every 7th Year was to be a Year of Releaſe, that is, the Poor were therein freed from all Obligation to their rich Creditors, and the Ground itſelf was to lie untill'd, and its ſpontaneous Produce to be diſtributed to the Poor, yet none of theſe Conſiderations excus'd their Charities in the mean Time: For, *beware*, ſaith the Law, *that there be not a Thought in thy wicked Heart, ſaying, the ſeventh Year, the Year of Releaſe, is at hand, and thine Eye be evil againſt thy poor Brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be a Sin unto thee: Thou ſhalt ſurely give him, and thine Heart ſhall not be grieved when thou giveſt unto him; becauſe that for this Thing the Lord thy God ſhall bleſs thee in all thy Works, and in all that thou putteſt thine Hand unto.* As great Encouragement ſubſiſts under the Chriſtian Diſpenſation, and on Conditions much eaſier. And, if the Proſpect of *certain Loſs* every 7th Year gave no Indulgence to any one *to ſhut his Hand* Deut. xv. 7, — 11.

from his Brother, the *Poor* and the *Needy*, what a Reproach would it be to the Chriſtian Name to fall ſhort of this Example, under Promiſes of a much higher Nature, and with no ſuch certain *Year of Releaſe*? And this may ſuffice for the removing theſe Pretences.

IV. I go on now to the fourth and laſt Obſervation I ſhall make on the Story I have been diſcourſing of; and that is, the great Beauty and peculiar Excellence of Works of Charity and Benevolence. They ſteal our Approbation, even in ſpight of Prejudice and Partiality. You ſee the *Jewiſh* Lawyer could not but confeſs that a poor deſpiſed *Samaritan*, doing ſuch a Work of Charity, was a much more amiable Character, and much more worthy of his Approbation, than that of a Prieſt of his own Communion ſo ſhamefully neglecting it. That without theſe, therefore, no Name or Character, however reverenced in the World, will ſecure a Man in the Eſteem of *it*. Theſe are the true Teſts of Religion and Virtue. And however Men may ſhelter themſelves in the *Orthodoxy* of their Church or Party, and amuſe others with high Pretences to Zeal and Devotion, if they are deficient in charitable and beneficent Actions, the *Religion* of ſuch Men *is vain*; for that which prompts a Man not to do Good to others, be it what it will, ſhall do him *no Good* at the laſt.—A Spirit of Beneficence is the true Spirit of that Religion which is ſummed up in the Love of God and our Neighbours; of which the latter is directly overthrown by the Failure of Charity, and the former in plain Conſequence. So St. *John* infers, I. Ep. Ch. iii. 17.

Whoſo

Whoſo hath this World's Good, and ſeeth his Brother have Need, and ſhutteth up his Bowels of Compaſſion from him, how dwelleth the Love of God in him?

And as without Charity no true Religion ſubſiſts, ſo on the contrary (to give the Argument its full Weight) is the Truth of it moſt eminently owned, and ſucceſsfully propagated by the Exerciſe of it.—The greater and wealthier Part of Mankind, from whom the faireſt and frequenteſt Oblations of this Kind muſt come, is likewiſe the moſt ſignificant in Example. In them Birth, Education, and Power, uſually meet; or, however, in the common Eye, Wealth ſtands for them all. If ſuch Men, therefore, appear religious, as they will, and for a good Reaſon too; if they ſacrifice the Goods of *this* World to the Hopes of the *next*, great Honour muſt redound to the Profeſſion, and many, ſeeing their Betters in earneſt, will be perſuaded of the Truth, and encouraged in the Practice of their Parts. Thus, while you relieve the Bodies of Men, may you benefit their Souls unawares, and, whilſt you are extricating ſome from *temporal*, lead others to eſcape *everlaſting* Miſery.

This Application comes with particular Weight on *ourſelves, the* CLERGY. As ſingularly odious as the Character of the *Jewiſh* Prieſt and *Levite* appears in the Goſpel, ſo may we be ſure will much more that of any *Chriſtian Prieſt* that ſhall *come* and *look* upon ſuch Objects of his Compaſſion as this, and *paſs by on the other Side*. Would we ſecure our Profeſſion in its juſt Eſteem and Reverence, it muſt be by ſhewing the Influence Religion has on our own Lives. And when

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by our Charitableneſs, our Humility, and Love, we ſtudy to adorn the Goſpel of God our Saviour, then do we moſt powerfully recommend it to others.—A great deal more depends on our Example than our Doctrines; and, therefore, let us have a principal Regard to *this*, and they that hear us will have a greater to *them*. If we do not lead the Way ourſelves according to our Abilities, with what Confidence can we recommend *this* or any other Charity? The Weight of thoſe Arguments, I fear, with which we would enforce it, will be much leſſen'd for want of our own Example. This was the great Scandal of the *Jewiſh* Church; on which Account our Saviour ſo often upbraids them: They were willing enough to lay *Burdens on Men*, but would not *move* them themſelves ſo much as *with a Finger*. *They ſaid, but did not*; and therefore his Direction is, (becauſe Men are to live by Rule, and not by Example) *to obſerve and do what they bid them obſerve*, but *not to do after their Work*, Mat. xxiii. 3. I ſhall conclude this Head, therefore, with this one Reflection; that no Example whatever will countenance any Man in doing contrary to a known Rule; and therefore we are not ſo much to conſider what the Example of others is, as what *that Rule* obliges us to.

I have now gone thro' with the Obſervations I had to make on this Parable or Story of our Bleſſed Saviour, and the Application of them to our preſent Buſineſs. -- There is no Occaſion to ſet before you the particular Advantages of this Kind of Charity, ſince they are now ſufficiently own'd by all, and Experience itſelf has ſilenced the *little Objections* that were made

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to it. The Subject, indeed, is already exhauſted by One who had examined it with great Application and Ability, whoſe Papers are in many Hands, and whoſe Memory, for his Zeal and Endeavours to advance this uſeful Charity both here and in *another Place*, will ever be dear to the *Sick* and *Indigent* of theſe Countries, and to us for this Opportunity of doing them Good in a Way the moſt *eaſy* and *effectual*.

You underſtand whom I mean; — and could it be ſuppos'd that departed Souls are ſenſible of what paſſes here, I make no doubt but the pleaſing Reflection that this Day affords would be an Addition to the Happineſs even of that bleſſed Place where He now is. With how much Satisfaction would He ſee this great and joyful Aſſembly, Perſons of the higheſt Rank and Diſtinction engaging in his good Deſign (ſuch whoſe Countenance it needed moſt to raiſe and ſupport it) united in their Approbation of his Work, and going on to compleat it! But with ſtill greater Pleaſure would he obſerve that the ſame generous and diſintereſted Spirit with which it was began, continues to direct and rule it, and that *thoſe Virtues*, on which *He* laid the Foundation, are (and we hope ever will be) its Ornament, its Strength, and Security.

Let us, then, in the firſt Place, be always thankful to Almighty God for the Means and Opportunities he gives us, of contributing to the Eaſe and Well-being of our Fellow Creatures; and let us praiſe his Divine Wiſdom, who out of the Miſeries and Evils of Mankind opens a Spring of ſo much Good to ourſelves and them. — Let the Men of Fortune rejoice, that ſuch a fair

Field

Field is here before them, wherein they may meet with never-failing Entertainment, which they weary themſelves to find in a Thouſand empty and unprofitable Purſuits. I need not mention the Obligation the Poor are under of particular Thankfulneſs both to God and Us, and of making the beſt and only Recompenſe we deſire, in a due Senſe of his Goodneſs to them, and an humble and honeſt Behaviour for the future.

And Bleſſed be God, that as he has put it into the Hearts of the Great and Wealthy, to give ſo conſiderable an Aid to this pious and charitable Work, ſo alſo that He hath ſent ſuch a Spirit of Union and Agreement amongſt us (notwithſtanding *ſome* Endeavours to diſturb our Peace) that tho' the Members of our Society are of various Sects, Opinions, and Parties, yet ſuch has been our Harmony in the conducting this Charity, that we appear in a manner to be all *of one Mind*, and to *think the ſame Thing!* — So indeed will it always be, when Men intend *well*, and have but one View, *the publick Good*; whereas the true Reaſon of Contention and Animoſity is the Selfiſhneſs and Pride, and Over-bearing of ſome; who, as they would carry every Thing their own Way, ſo have they ſome private Intereſt too often to ſerve, to which the general Good muſt be made to ſubmit; and becauſe they judge of others by themſelves, and fancy, or at leaſt would repreſent, them as aiming at the ſame, freſh Jealouſies and Envyings are continually ariſing, 'till the Uſefulneſs of the Deſign is loſt in the Strife and Diviſion of the Parties concern'd in it.

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As we praiſe God that this is not our Caſe, ſo let us not forget that it is he that maketh *Men to be of one Mind in an Houſe*; and, therefore, that we be not wanting in our Prayers unto him, that he would preſerve us in Peace and Unity. That he would go on to crown the good Work he hath begun with ſtill greater Succeſs, to enlarge our Walls, and the Numbers of our Society, that this whole Community, laying aſide all Bitterneſs, Wrath, and Envying, may join together in the Support of this Charity (as by ſuch a Union it will be beſt ſupported) and that the only Emulation amongſt us may be in our Zeal for the Glory of God, the Good of our Country, and the Peace and Happineſs of our Neighbours.

To our Praiſes and our Prayers let us *all* add our Endeavours alſo, or we offer but the unacceptable Sacrifice of Fools and Hypocrites. Let no Man juſtify himſelf, therefore, with a bare Acknowledgment of the Uſefulneſs of our Charity, or cold Commendation, of thoſe that are engaged in it.

The Objects we would recommend to You, are the *Sick* and *Diſeaſed*, the *Lame* and *Wounded*, thoſe that cannot aſſiſt themſelves in theſe ſad Circumſtances, and have none to aſſiſt them. Can You paſs by ſuch as theſe with Compaſſion only, and not lend them ſome little Aid, (and ſome You all may) to *bind up their Wounds* and to *bring them to this INN to be taken Care of*. — Every Argument that can be uſed on the Subject of Charity in general, and ſo many they are, and ſo ſtrong, on thoſe that believe the Goſpel, that it is impoſſible to reſiſt their united Force,

without doing the greateſt Violence to our Conſciences: Every one, I ſay, may with great Strength be urg'd for this Kind of Charity in particular, and it is our Duty ſeriouſly to conſider them. Were not theſe, indeed, amongſt the propereſt Objects of Mens Compaſſion, our Bleſſed Saviour would not have wrought ſo many Miracles in their Cure, have made their Cauſe ſo much his own, and the viſiting the *Sick*, an Article of ſo ſtrict Enquiry at the Great Day of Accounts. And, ſurely, to neglect an Opportunity of bringing a Relief to a Number of theſe unhappy Objects, with ſo little Inconvenience to ourſelves, and of ſupplying them with *thoſe* that can moſt *profitably viſit* them, will be one of the heavieſt Charges that can be brought againſt us in that Day.

And let no Man vainly deceive himſelf, that becauſe his Abilities are *ſmall*, that therefore he is to do *nothing*, or that the little he can ſpare, will at beſt be but of *little Service*, *is not expected*, and *will not be miſſed*, and, therefore, he may as well keep it for the Occaſions of himſelf and Family. This, methinks, is ſtrange Language for a Chriſtian, one that reads the Scriptures, and remembers the honourable Teſtimony our Saviour gave to the poor Widow that brought but Two Mites to the Treaſury: And becauſe it was *all her Livelihood* eſteemed it as much more than thoſe larger Donations that the Rich, out of their *Abundance*, had caſt into it. — Such publick and extenſive Charities require the Concurrence of *All*. And, doubtleſs, the Rewards will be greateſt, not where *moſt* is given in Weight or Number, but *moſt* in Pro-

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portion to the Means of the Giver, tho' in the other Reſpect the very *leaſt* of all. In the *Chriſtian* as in the *Jewiſh* Sacrifice a *Pair of Turtle Doves*, or the tenth Part of an *Ephah of fine Flour*, the ſmall Offering of the Poor will be equally accepted as whole burnt Offerings, and the coſtlieſt Oblations of the Rich. Natural Reaſon aſſures us of the ſame, and ſome of the Heathens, therefore, diſcern'd that it was not the Coſt of their Sacrifices which the Deity chiefly regarded, whoſe Favour was to be obtain'd more by the *Heart* than *Ability* of Sacrifice. *Levit.* v. 7—11.

But I wave preſſing you any further. I would not *extort* your Charity, for fear of robbing you of the Benefit of it. *Let every Man do as he is diſpoſed in his own Mind*, but *not grudgingly or of Neceſſity: For God* (let us alway remember this divine Sentence) *loveth a cheerful Giver*. And, therefore, I cannot conclude without congratulating *You*, who firſt undertook this great Work, who have perſiſted in it with the nobleſt Reſolution and Conſtancy amidſt many Diſcouragements and Obſtructions, ſupported it when it was ready to ſink and there was hardly any Hopes left of its ſurviving.—How have you obey'd the Precept of your Bleſſed Maſter, and, in Imitation of the Good *Samaritan*, have taken the Sick, the Lame, and the Wounded, from their cold and wretched Habitations, to a Place of Eaſe and Comfort, where their unwholſome and poor Diet is changed for *Food convenient for them*, where Salve is provided for their Sores, Medicine for all their Sickneſs, and, by the Bleſſing

of God, Recovery of their Limbs, their Health, and Strength!

You have, all, in ſome Meaſure, anticipated your Reward in the pleaſing Reflection of ſeeing ſo many of the moſt miſerable of your Fellow Creatures reſtored to themſelves, their Families, and Country; made capable of enjoying their Being, made ſenſible too of the Goodneſs of God to them, which before, they had ſcarce, perhaps, thought of. You are repay'd in their grateful Thanks and Acknowledgments, in their ardent Vows and Prayers for you; and do but compare with this all your vain Amuſements and Satisfactions, far more expenſive, and how poor and empty do the beſt of them ſeem! How little will *they* bear Reflection! Whereas the Pleaſure of *this* is daily increaſing, continues with us thro' every Stage of Life, gives a Reliſh to its Bleſſings a nd Enjoyments, makes *our Bed* in our *Sickneſs*, waits on a nd chears us in the darkſome Hour of Death. — When the Glories of this World ſhall fade, then will theſe our good Works be our Joy and Comfort; theſe will riſe with us from the Grave, plead for us at the Throne of God, and recommend us to his Favour, and thro' the Merits of our *Bleſſed Redeemer*, to that ever-comfortable and divine Sentence of, *Come, ye bleſſed Children, receive the Kindom prepared for you from the Foundation of the World. For, I was an hungred, and you gave me Meat, I was thirſty ana you gave Drink. Sick and you viſited me. Verily, I ſay unto you, inaſmuch as you have done it unto the leaſt of theſe my Brethren* (Gracious and aſtoniſhing Condeſcenſion!) *you have done it unto me.*

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AN ACCOUNT OF THE Riſe, Progreſs, and preſent State OF THE *Devon* and *Exeter* HOSPITAL,

Supported by voluntary and charitable Subſcriptions for the Relief of the Sick and Lame, *&c.*

IN the Year 1741 it was propoſed by the Rev. Dr. ALURED CLARKE, then Dean of *Exeter*, to raiſe a Hoſpital, on the ſame Plan with that at *Wincheſter*, (of which he had the Promoting and Conducting, and had experienc'd the Uſefulneſs) in or near this City, for the Benefit of the poor Sick. The Advantages of ſuch a Deſign were repreſented by him in printed Propoſals, and ſeem'd to meet with a general Approbation. A large Sum was immediately ſubſcribed by Gentlemen of the City and County; and on the Encouragement ſo chearfully given, a Place was ſoon fixed on and purchas'd of a kind Friend and Benefactor to the Hoſpital, JOHN TUCKFIELD, Eſq; of *Fulford*, in this County, on *Southernhay*, for the Building. Could it have been granted, the old Workhouſe, at the Bottom of *Paris-ſtreet*, (now the *Exeter Hoſpital*) would have been taken for the Purpoſe, that the great Expence of raiſing an entire new Building might have been ſaved.

On the 27th of *Auguſt*, in 1741, the Foundation Stone was laid by the Dean, attended by the Clergy and Principal Inhabitants of the City, with great Tokens of Joy and Satisfaction. It was propos'd that the Building, at firſt to be raiſed, ſhould be large enough to contain 160 Beds, by which it was calculated, that a 1000 Poor might have the Benefit of being admitted every Year.

The Expences of building and furniſhing ſuch a Houſe were calculated at near 4000 *l.* A Proviſion was made for a further Enlargement of the Building to contain a 100 Beds more, ſhould the Circumſtances of the Charity ever permit.

In the mean Time another Deſign of the ſame Kind was ſet on foot for the Uſe of the City only, by which our Aſſiſtance was divided, and a Check given to the Progreſs of this Work; inſomuch that it was thought neceſſary to lay aſide the original Deſign for the preſent; and that the Advantages of this *more extenſive* Undertaking might not be loſt, to finiſh and fit up a *Part* of the Building only, for the immediate Reception of Patients, tho' even this could not have been done, had not a conſiderable Sum of Money been advanced (without Intereſt or Security) by ſome of the Principal Contributors; to whoſe extraordinay Generoſity is owing the Preſervation, and to their Care and Diligence in the Management of it, the Continuance of this moſt uſeful and laudable Work.

By the Firſt of *January* laſt a Part of the Houſe was furniſhed, Thirty Beds put up, and the Hoſpital accordingly open'd for the Reception of Patients. And this, it ſhould be obſerv'd, was within leſs than a Year and half from its firſt Foundation, which is ſo ſhort a Time for ſo large and expenſive a Work, that *all Things conſider'd*, we have more Reaſon to admire that it was brought to any Effect ſo ſoon, than to complain of the Delays that attended it.

The Number of our Benefactors and Subſcribers has continued from that Time to encreaſe, and no one on that Account ſhould withhold or leſſen his Liberality, ſince our Income is not yet anſwerable to the Demands or Extent of this Charity. We have gone on to enlarge proportionably our Accommodation for Patients, which now amounts to upwards of Sixty Beds, and the Building already finiſh'd is large enough to contain many more; but it is not deſign'd to add any more to our *Expences*, 'till we are certain of our *Income*. It is hop'd, therefore, that Gentlemen, that intend to continue their Aſſiſtance to this charitable Deſign, will ſend in their Arrears as ſoon as poſſible, and that *All* that propoſe to become Subſcribers, or to ceaſe to be ſo, (the Number of which we charitably hope will be very ſmall) would ſignify their Names, and their reſpective Subſcriptions.

The Patients are regularly attended by the Phyſicians and Surgeons of the City *gratis*; (and their Attendance and Care we moſt thankfully acknowledge,) and by the Clergy, in the like Manner, to read daily Prayers to them. There is an Apothecary in the Houſe; Auditors are appointed weekly to inſpect the Accounts, and Viſitors to examine every Day, whether the Rules and Orders of the Houſe are duly obſerved. The Committee ſits every Thurſday at Eleven in the Forenoon to receive *their* Reports, admit, and diſcharge Patients, and for other Buſineſs that by the Statutes of the Society comes before them; and we doubt not but the whole will appear

to

to the Satisfaction of every one, to be conducted with the greateſt OEconomy and Order, as well as the greateſt Integrity and Impartiality; of which, if any better Proof is deſir'd than the Names and Characters of the Perſons who have honour'd our Liſt of Subſcribers, it would be well if Gentlemen would be at the Trouble of examining it themſelves.

An Abſtract of our Accounts is here added, and it will be obſerved, with great Credit to the Managers, that their Receipts and Payments have kept ſo even a Pace, notwithſtanding the Difficulties they laid under from the Non-payment of much Money that was expected, and the heavy Demands of ſo large and expenſive a Building.

The State of the Patients, and the Number that in ſo ſhort a Time have receiv'd Benefit from this Charity, is a Specimen and full Proof of the great Uſefulneſs and Bleſſing it will be to the Inhabitants of this Country, when it ſhall become more fully eſtabliſh'd and enlarg'd.

It may be obſerv'd alſo, that tho' ſome of the Patients have had the Benefit of the Hoſpital, that is, Diet and Lodging, with Advice and Medicine for upwards of ſeven *Months*, yet one with another the Expence of each does not amount to 40 Shillings: And let any one conſider what that Sum would do in a private Way for Phyſick, Diet, and Attendance, even for as many *Weeks*, and too often without Cure (which, by the Bleſſing of God, has been receiv'd here by ſome, after Twenty Years Illneſs); and if he is deſirous to lay out his Charities to the beſt advantage, no other Motive than this need be offer'd for his Aſſiſtance here.

Farther Satisfaction cannot be given this Way: Let Gentlemen, therefore, come and look upon us, and our Proceedings, the Neatneſs and Commodiouſneſs of the Building, the OEconomy of our Family, the Diligence and Tenderneſs, and Skill, that the Patients are attended with, the Content and Satisfaction that appears in the Countenances of the poor Creatures, even under the *ſevereſt Regimens*, the Regularity and Order of the whole; and we doubt not but the agreeable Proſpect will enlarge their Ideas of this Charity, and ſilence and remove every Objection and Prejudice againſt it.

A general Abſtract of the Accounts of the DEVON and EXETER HOSPITAL, from the Foundation, *Auguſt* the 27th, 1741, to *September* the 16th, 1743.

Receipts, viz.						*Payments*, viz.					
Subſcriptions ——			2932	10	6	The Purchaſe and Building the Hoſpital	3554	7	2¾		
Benefactions	1248	2	9¾	1303	6	1	Furniture	254	12	6	
Poor's Box	55	3	3¼				Ordinary Expences of the Houſe, from the 1ſt of *January* laſt.	244	18	1	4333 15 1¼
Money lent without Intereſt				650	0	0	Extraordinary Expences, including Drugs Wages, &c.	279	17	3¾	
Money charg'd and afterwards return'd ——				4	6	9	Repayment of Money lent, and a miſtaken Subſcription				52 2 0
				4890	3	4	Ballance remaining in Hand, *Sept.* 16. 1743.				504 6 2¼
											4890 3 4

N. B. *Beſides what we have already receiv'd as above, upwards of* 900 l. *appear on our Books to be ſtill due for Arrears of Subſcriptions, and* 100 l. *for Mrs.* Saffin's *Legacy.*

The State of the PATIENTS from *January* the 1ſt, 1742, (when the Hoſpital was open'd) to *September* the 16th, 1743.

Patients admitted.			*Patients diſcharg'd.*			
In-Patients ——	169		CURED — —	93	103	
Out-Patients ——	63		For Non-Attendance ——	10		
			Irregularity		2	
			Improperly recommended —		1	126
			Such whoſe Caſes would admit of no further Cure in the Hoſpital, tho' ſome of them receiv'd great Benefit there ——		13	
			By Death ——		7	
			Patients on the Books, Sept. 16. 1743.			
			In-Patients ——		52	106
			Out-Patients ——		54	
	232					232

Of all that have been diſcharged *cured* ſince the *opening* of the *Hoſpital*, *Four* had been ill before Admiſſion *Twenty Years*, *One* above *Seventeen Years*, *Three* above *Fifteen Years*, *Three* above *Thirteen Years*, *One* above *Ten Years*, *Three* above *Eight Years*, *Three* above *Six Years*, *Four* above *Five Years*, *Three* above *Four Years*, *Twenty One* above *Two Years*, *Eighteen* from *Six* to *Eighteen Months*, and *Eleven* from *Two* to *Six Months*.

Among the Caſes were *One* Cancer, *Four* Leproſies, *Thirteen* ſtrumous and ſcorbutick Diſorders, *Seven* Colicks, *Two* Agues, *Seven* Rheumatiſms, *Seven* Paralytick Diſorders, *One* Gravel and Stone, *Three* Contuſions, *Two* Fractures, *Forty Four* Tumors and Ulcers, for which *Three* underwent Amputations.

Of *all* that have been diſcharg'd ſince the *Opening* of the *Hoſpital*, *Three* had the Benefit of the *Hoſpital Eight Months*, *One* above *Seven Months*, *Four* above *Five Months*, *Nine* from *Four* to *Five Months*, *Twenty Three* from *Three* to *Four Months*, and *Twenty Two* from *Two* to *Three Months*.

A

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⁂ —— Charles Webber
⁂ John Weekes, Esq;
⁂ Rev. Mr. Geo. Westlake
⁂ Mr. Edw. White
⁂ —— Tho. Whitten
Rev. Mr. Tho, Whitter
⁂ Mr. Wm. Williams, of Exweek
⁂ Mr. Wm. Williams
⁂ Rich. Wills, Esq;
⁂ John Woolcombe,
⁂ Wm. Wotton, Esq;
W. Waddon, Esq;
Francis Walrond Esq;
Mr. Richard Warde
—— Samuel Waymouth
—— Nic. Webber
—— Webb of Plymouth
—— John Wescott
Mrs. Weslake
Miss Weston
—— Westron
—— Nich Wiel
Rev. Mr. Wight
Rev. —— Wilcox
—— —— Henry Wilcox, sen.
Mrs. Wilcox
Miss Williams
Rev. Mr. Preb. Williams
—— John Williams
—— William Williams, jun.
—— Henry Wilmott
John Wise, Esq;
——. Benj. Withers
—— John Withers
Mrs. Wollacombe
—— John Wood
—— Thomas Wood
Miss Woolcombe
—— Ann Woolcombe
Rev. Mr. Worthley
Rev. —— Worth
Mrs. Elizabeth Worth
—— Fran. Worth
—— Simon Worth
Rev. Mr. Wrey
—— Wyat

Y

⁂ Mr. Giles Yarde
⁂ Rich Yeo, Esq;
⁂ Capt. Yeo.
Miss Jane Yonge
James Young, Esq;

N B. *Any Subscribers under a Guinea are not included in this List, which cannot be very exact, on account of our Uncertainty, with Respect to the Subscriptions in Arrear.*

☞ Our Annual Subscriptions begin and end at *Lady-day.*

Governors, by Virtue of their Benefactions.

Right Hon. Peter Lord King	100	0	0	Unknown hand by the Rev. Mr. Hallett, jun. —	50	0	0
John Tuckfield, Esq;	100	0	0	John Baring, Esq; —	40	0	0
Rev. Mr. Cooke of Thornecombe. ——	71	0	0	Humphrey Sydenham, Esq;	20	0	0

Rich. Beavis, Esq; in Timber and Stone more than the Value of 20 *l.*

Mrs. Saffin a Legacy of 100 *l.* and her Sister Mrs. Stuart the Interest of 50 *l.* for ever.

Physicians to the Hospital.

Dr. Andrew,
Dr. Glass,
Dr. Walrond,
Dr. Dicker,
Dr. Hallett.

Sur-

Surgeons.

Mr. Parr,	Mr. Patch,
Mr. Patch, jun.	Mr. Pillett.

NO Patient from the Country, nor any In-Patient from *Exeter*, is admitted without bringing a *Recommendation*, and a *Security* from ſome ſubſtantial Perſon, atteſted by one credible Witneſs at leaſt, to defray the Expences of Burial or Removal; which Recommendation and Security are to be in the following Form, *viz.*

To the Governors of the Devon *and* Exeter *Hoſpital at* Exeter.

Gentlemen, Day of 17

I *Deſire you will admit* A. B. *of the Pariſh of to be a Patient of your Hoſpital, and you will oblige*

Your humble Servant

The under-written Form of Security muſt be directed to the Treaſurers.

To *C D.* and *E. F.*

I *Do hereby promiſe to defray all Expences which attend the Burial or Removal of the aboveſaid* A. B.

Witneſs

☞ All Subſcribers, and other Perſons diſpos'd to contribute to this charitable Deſign, are deſired to pay their Subſcriptions and Benefactions to Meſſrs. *Hoare* and *Arnold*, Bankers, in *Fleet-ſtreet*, or Mr. *Nath. Paice*, on *College-Hill*, LONDON; Mr. *John Norman*, Meſſrs. *Enchmarſh*, or Mr. *Simon Worth*, at TIVERTON; Mr. *Cunningham*, at OKEHAMPTON; Mr. *Edgcombe*, or Mr. *Beauford*, at TAVISTOCK; the Rev. Mr. *Mudge*, Mr. *Thomas Veale*, or Mr. *Moreſhead*, at PLYMOUTH; the Rev. Mr. *Gilbert*, or the Rev. Mr. *Steed*, at BARNSTAPLE; Mr. *Richard Legaſſick*, at TOTNES; or to the Treaſurers of the Hoſpital, at EXETER; from any of whom the *Subſcribers* may have a Copy of the *Rules* of the *Hoſpital* lately printed.